# Lutheran Herald

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*In a social center in Berlin, a Norwegian pastor has captured the attention of four refugee lads.*

*One Great Hour of Sharing - March 16*

# *There Is Always a Story*

Most of the time we do not realize fully the good we do through the gifts and offerings we make for a cause like Lutheran World Action. There is always a story to tell at the end of the road which our gifts travel.

Fortunately, there come times when someone tries to tell us this story, so that we may know joy—so that we may gain assurance that something does happen because of what we give, and that something more will happen because we continue to give. One of these times is in March each year when under the banner of "One Great Hour of Sharing," we join other Protestant Churches in telling the American people about some of the work that is being done.

Our Lutheran Churches write their stories of people helped through Lutheran World Action. For many years we have called it "Love's Working Arm." Our Protestant neighbors provide their stories through Church World Service. The glimpses which come to us through the "One Great Hour" articles and sermons are intended to help us be ready and willing to provide our support for Lutheran World Action for another year. We in The Evangelical Lutheran Church include Lutheran World Action in our Budget. This means that support of the 1958 Budget is support of Lutheran World Action.

It often happens that someone reads an article about a person who is helped by the Church in Korea or Palestine or Berlin or Hungary and wants to give directly to that person or someone like him. This desire to give is praiseworthy. It is not, however, a good plan to try to tie our giving to an individual, for the cost of making all the necessary arrangements is far too great.

The wisest use of our gifts is to join with others in a great stream of giving like Lutheran World Action. Thus thousands upon thousands are reached through the National Lutheran Council and the Lutheran World Federation.

Raymond M. Olson
Director of Stewardship

# In this issue


Cover—Each March we join other Protestant Churches in observing "One Great Hour of Sharing." In this issue we have tried to tell you a little of what our gifts through Lutheran World Action have meant throughout the world. Church World Service photo.

**There Is Always a Story**

**Along Jericho Road**
Stories of One Great Hour of Sharing . . . in Taiwan, in Korea, in Palestine, in West Berlin.

**Can't They Soon Walk Alone?**
After seventy years, the ELC's first mission field can now be spoken of as a Young Church. In many ways its congregations have the same problems as ours—with one big difference. Vernon Toso is a missionary in the Bekily district of Madagascar.

**The Family Keeps Lent**
The fourth in a Lenten series by Mary Hinderlie.

**Editorials**

**Fortnightly Review**

**Colombia**
After leaving Brazil, Dr. Syrdal spent a few days in Colombia and found that the situation there is improving in spite of persecution.

**All We—and the Lord**
The fourth in Dr. Malmin's series on Isaiah's Man of Sorrows.

**People of Faith Gave This Together**
Final report on Budget receipts for 1957.

**Correspondence**

**For the Family Altar**

**The Church in Today's World**

What Is Your Religion?

**Within the ELC**



Lutheran Herald

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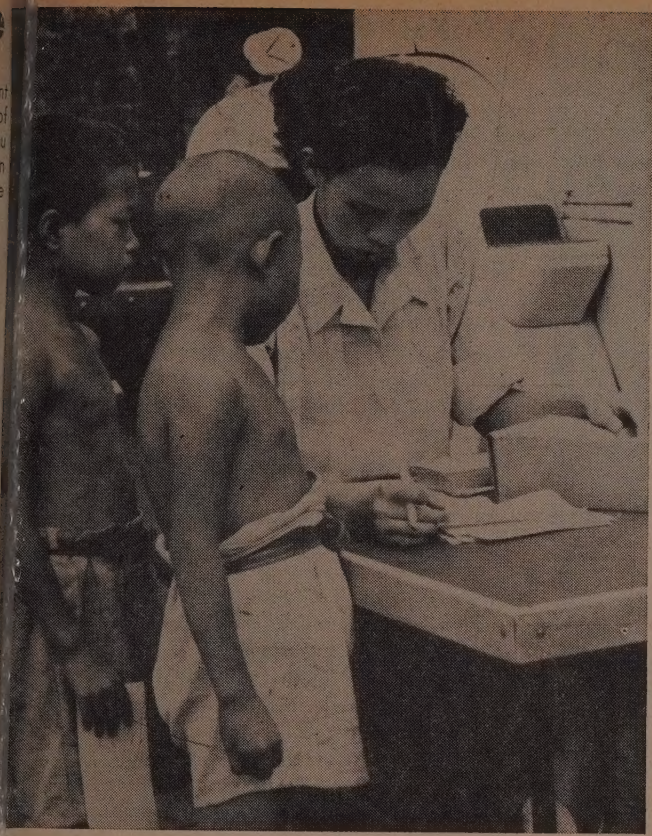


*Taiwan, Korea, Palestine,*
*West Berlin—*
*Only four of the places throughout the world where the Christian Church has helped homeless, hungry, and destitute people.*
*Through stories of these places we glimpse what Christian compassion and stewardship can do through Lutheran World Action and Church World Service.*

# Along Jericho Road

**The Story of One Great Hour of Sharing**

## In Taiwan . . .

A Chinese mother hurries down a narrow street in Taipei, her baby in her arms. It is a sickly baby, its cry is feeble.

The mother has heard this is the day of Mr. Chang's free clinic. She meets a group of children going home in the gathering darkness. Some of them are carrying pails of milk. They have come from Mr. Chang's milk bar.

"Mr. Chang? You go that way—down by the city dump—"

An earth coolie is coming up the road with the supply of beans and cornmeal he receives twice monthly to help feed his large family.

"Looking for Mr. Chang? This way—I'll take you to him—"

They all know him—the underfed children, the sick and needy and down-trodden in this very tough section, near Taipei's dump.

"Mr. Chang? You can't miss him—he's badly hunchbacked—"

But that isn't all. Mr. Chang has lit a beacon of faith and a flame of hope. Some years ago he was converted to Christianity. He studied for two years at the seminary and is now a strong Christian layman. Beginning his ministry with a small milk bar, he served reconstituted milk to the children of the neighborhood. As he gained supporters, his cheaply constructed building was enlarged. Then he persuaded a doctor to come for a weekly free clinic.

His splendid example was an inspiration to everyone he met, and with his helpers he now distributes American surplus foods to 300 destitute families.

In this slum area of Taiwan, Mr. Chang, the hunchback of Taipei, is a bright spot—a shining Christian witness.

## In Korea . . .

Little Lee Jae Ku was the dirtiest small boy I have ever seen when the nurse from the center brought him to our clinic. She had found him crawling on hands and knees searching for food in the market.

His unwashed face and body were black. His hands were covered with dry encrusted skin. The thin tattered shirt and drawers he wore were filthy and caked with mud. The stumps of his emaciated legs were retracting and could not be fully straightened out.

He remembered a large home in South Chulla, with a beautiful mountain rising behind it, but his father had died, his mother and little brother had disappeared, and he became a roving beggar boy.

During the winter he was picked up by the police in Taejon half dead, with his freet frozen. Two days before our nurse happened to find him, he had been turned out of the provincial hospital to shift for himself.

Little Lee is a promising child but he has a long way to go to be prepared to face life on his own with both legs gone.

Pak Chong Koo is a lad in his late teens, who was found crouching on the steps of the Taejon clinic. He was a filthy beggar boy with one leg gone above the knee and half of his remaining foot. He had lost all track of his father and stepmother, who had apparently abandoned him.

A leg was made for him and he was admitted to the Vocational Training Center to learn basket making. Then he was found to be subject to epileptic fits which disturbed the other boys.

A private sleeping place, kindness and proper feeding have already greatly improved his condition and lessened the frequency of his attacks. Each evening the evangelist spends time with him and he is learning to pray. For the first time in his life he is happy.

## In Palestine . . .

In 1947, before the partition of Palestine, a tinsm named Asmar lived in Lydda, Palestine. He was in early thirties, a fine artisan, proud of his shining pots pans hanging on the wall of his shop. The flight of A and his family was sudden, without warning or pre tion. They fled with the clothes they were wearing, what they could carry in their hands.

For almost ten years, Asmar's family lived in a in Amman, Jordan, and Asmar did little but sit on a b in front of a cafe in the refugee camp, and curse the sistent flies that hovered over his half-empty cup of Tu coffee. In his early forties, Asmar was an old man, hum ed and frustrated, resentful even of the gifts that kep family alive.

Oudeh often sat near Asmar. He had been one o best shoemakers in Jaffa, whose main problem had to keep up with the rich merchants' orders. Like A he had evacuated Palestine empty-handed.

Both Asmar and Oudeh qualified for loans from Near East Christian Council, through which many o assistance programs of our churches are administered

Today they are joint proprietors of a shop on one bustling streets of Amman. In half the shop, the t Asmar, plies his trade. His shining pots, pans, and ing cans cover one wall.

Oudeh sits on the other side of the shop. The shoem from Jaffa holds up a beautifully made shoe, and loo it and his own two hands almost lovingly.

"You can't imagine how it feels to be working a

And so it goes. On a quiet street in Cairo is the tai and dressmaking shop of Marika. Marika borrowed m to buy a sewing machine, and she now earns ov pounds a month.

Even children are affected by the loan program. Son learning to embroider on fine linen, the traditiona broidery for which the Holy Land is famous. Some girls have progressed to tablecloths and children's d which will be sold in Jerusalem and overseas. These dren a few months ago were listlessly playing "dolls' sticks and pieces of rags. Or they were begging o streets, or selling chewing gum, tugging at pant skirts and entreating, "One piaster, Mister—one pias

## West Berlin . . .

Just an average day at the refugee reception camp Berlin and Wilhelm Bender was one of four men, women, and children who had arrived that terday in Dresden he had learned that three mem- the political police of the German Soviet Zone iting at his parents' home to arrest him.

t because he had said the currency reform was a anized theft? Was it because he sometimes men- he Hungarian revolt? He could not afford to wait questions.

lm had rushed by train from Dresden to East nd across the border to the safe island of West Now he was safe. Tomorrow he would start life

irst thing to do, Wilhelm knew, was to establish as a political refugee, rather than to become one 40,000 "non-recognized," second-class refugees liv- West Berlin. Unable to vote or to work, sometimes rs, they live in special settlements, in shacks, in stations—unrecognized, because their reasons for id not suffice to give them the rights of political s.

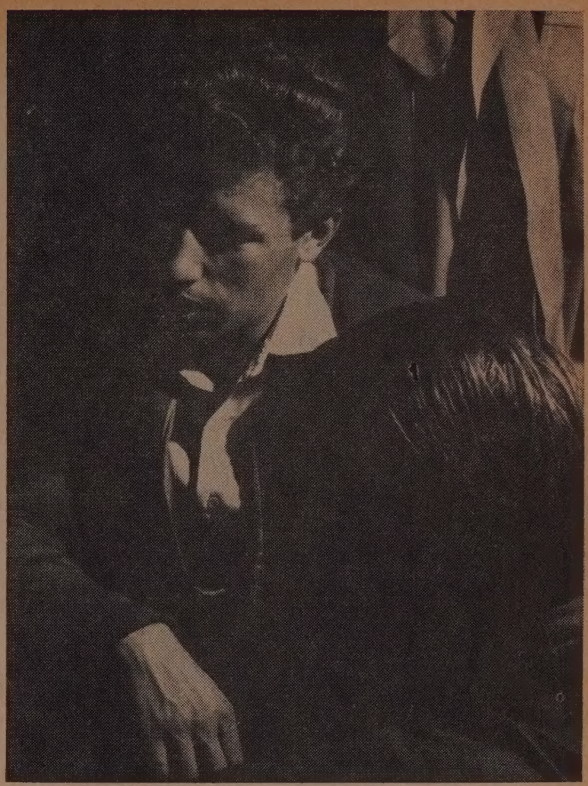
yet what was the difference, really? All these people st their means of livelihood through communist es. They had lost shops, businesses, professions. A might lose his farm because he could not fulfill ivery quota, teachers lost posts because they could conscience teach the "communist spirit." Forty per them were under 25 years old.

y morning Wilhelm travelled from the waiting camp marstrasse to the examination board in the suburb rienbad. For two weeks, three weeks, he returned ight disheartened, meanwhile adjusting reluctantly life at Volkmarstrasse.

re, in a former factory hastily converted with paste- walls into a refugee camp, three thousand refugees nd, like himself, waited from day to day. As many nty slept in a single white-washed room jammed double-decker cots—women, girls and children in om, men and boys over twelve in another. A few gs a day provided carfare, but not enough to buy . There was nothing to do but wait, wait and hope me day there would be plane passage to the Federal lic, an apartment, and a job.

each of the forty-two refugee camps of West Berlin, ers, deaconesses and teams of laymen are working vide a spiritual stronghold and material aid for the nds adrift and homeless. Near the bigger camps, hurches have erected barracks, simple places of rest, one may read books and play games, mend clothing, nd iron, and above all, relax in an atmosphere of hope ith.

Wilhelm, the Hollanderheim center was a haven. me to the healing realization that here were people for some reason, cared about an anonymous refugee— who worked for others—people who shared. Here



he found courage to carry on, to finish the time of waiting. Twenty-two weeks in all.

Finally at the Tempelhof Airport in West Berlin, Wilhelm was on his way. One moment only of reflection—for he was eager to get on with life and the future. He had been lucky, for the inactive waiting demoralizes many a refugee. But he was going back into the world to become a worthwhile citizen, thanks to the helping hand of the Churches.

## *Of These My Brethren . . .*

Today our Church joins in the tenth observance of One Great Hour of Sharing, ministering to those in need in other lands, where millions suffer from hunger, homelessness, and destitution.

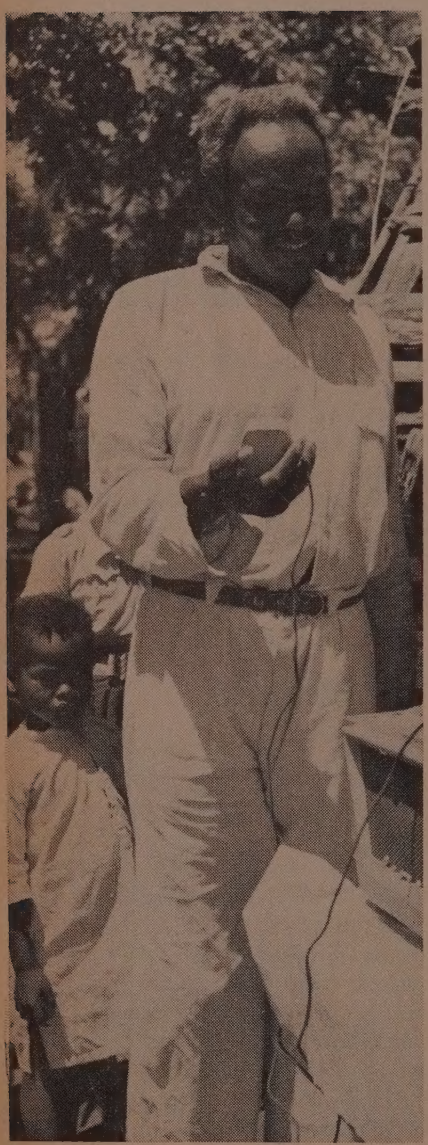
By our offerings we give these, our brethren, *the means to live*—food, clothing, medical care, tools, and training to help them to help themselves.

We give them, too, *a place to live*—homes for the widowed and orphaned, shelter for victims of earthquakes, fires, and floods, and safe refuge for exiles from oppression.

And, greater than all, we give them *a new will to live*, for each with whom we share in His Name gains hope for a better life, faith in the brotherhood of man, and sure knowledge of the Kingdom of God.

By Vernon

# *CAN'T THEY SOON WALK ALONE?*



A child has been born. After seventy years, the ELC's first field can now be spoken of as a Young Church. As one of regional synods of the Malagasy Lutheran Church, it has been fleged member of the Lutheran World Federation for three This is the fruit of the labor of the pioneer missionaries who p the Word of God and prayed, planned, and worked for the organized Church would be born.

Now that the child is born, we are playing the role of a anxious that the child walk on its own two feet. How often been asked the question, "Can't they soon walk alone?"

### *They Have the Same Problems . . .*

A congregation on the plains of southern Madagascar and one plains of the Dakotas are similar in more ways than the topograp surrounds them. The Malagasy have their budgets to raise, th tors to pay, their building problems. They have learned to wa the last minute to fill their benevolence budget, to the great co tion of the Malagasy central treasurer.

If they were concerned only with maintaining their existen Christian nucleus, they could be completely self-supporting, bu where the similarities of the two congregations cease.

The major difference is that the Malagasy congregation can exist and maintain its own, but must constantly push back its surroundings or be swallowed up by them. Expansion in a society is not adding some well-salaried graduate to the church's it's untiringly instructing the newly-won catechumen in God's teaching him to read and write, conquering bit by bit the il heathen society as the Gospel is brought to bear upon it. This a gain to the church's coffers, but a drain, a dead drain.

The primary responsibility of a congregation in this predom heathen area is to build up the Christian community and to penet surroundings with the Word of Salvation. Bear in mind that it only evangelical voice in the area; there is no duplication of on the part of the Protestant missions on the island.

Let's think through the gigantic proportions of this task basis of existing conditions in Bekily, one of the eleven districts regional synod supported by the ELC. It's a fair example of the part of that Synod.

Here among its 60,000 inhabitants exists a nucleus of 60 municant members in four parish centers. Ninety per cent population is illiterate. There are six primary schools, five gover and one church-supported, with room for a total of 500 st

re 23,000 children of school
e area. There are no schools
e primary level.
ed many more pastors, teach-
gelists. Even if they were im-
y available, which they aren't,
uld be salaries to pay, housing
le, churches to construct, gov-
authorizations without end to
—usually quite ignored with-
issionary's signature.

### *Who Will Support It?*

is going to support all this?
athen? There are some who
help considerably, but the vast
would object to paying for
ng that's going to change their
life. To their way of thinking,
arning to read and write is
nt to becoming a Christian.
instance the villagers of a com-
hid their children in the brush
they heard that a missionary
ming to visit them. Who would
r cattle herdsmen if their chil-
ould learn to read and write?

you propose, then, that these
ristians take on a benevolence
of such proportions that all this
work can be effected through
the light of what we as en-
ed people average in giving in
C, we're being very demanding
s Young Church.

### *The Sensitive Task*

role of the mission and the
nary is to help this nucleus of
ians develop their home mission
m. In doing this, we must keep
ctors in mind. First, we must not
dize the Young Church's right
ry on to the limits of her ca-
. Secondly, we must constantly
in mind the urgency of the Gos-
If the Young Church's capacity
rs the spread of that Gospel to
open to the hearing of God's
l, then the Young Church should
pported in carrying out that task.
termining where such help should
ntinued and where cut off is the
tive task of the present-day mis-
ry. To quote Superintendent Gor-
Ruud in a recent letter from the
agascar field: "Fraternity in sup-
ing such work is very good and
ssary, especially right now; but the

Learning to sew at a mission school in Bekily

curve of that continual supply of personnel and support must be watched so that it never becomes something that would teach the Church to shift its own responsibility."

We have stressed but one area of the Young Church's responsibility — evangelization. To this could be added education, publication of literature, medical care. Can the Young Church shut its eyes to the poor, the sick, the lame, the blind, the mentally ill? There's no welfare office to dial in a heathen society. These needs defy all the pipe-dreams of the ideal indigenous Church.

"Can't they soon walk alone?" The question is like that of a parent who has no love for his child, but is simply anxious to rid himself of economic responsibility toward it.

Let's be thankful to God for every year we can continue to work with our Christian brothers in these underprivileged corners of the earth. Their neighbor is our neighbor. If he is hungry, naked, thirsty, it is still our privilege to help him.

Bishop Manikam of India correctly reprimanded us for speaking of the Indian Church, the Malagasy Church, etc. It's the Church *in* India, *in* Madagascar. We are one in Christ. Our goal is not, after all, that they should walk alone, but that in love we build together into the unity of faith.

Native dancers

# the family keeps lent

## Your Lenten Hymn Treasury

Learn the first and last verses of "When I Survey the Wondrous Cross" —Hymnary, No. 306; Concordia, No. 183.

*When I survey the wondrous cross*
*On which the Prince of glory died,*
*My richest gain I count but loss,*
*And pour contempt on all my pride.*

*Were the whole realm of nature mine,*
*That were a tribute far too small;*
*Love so amazing, so divine,*
*Demands my soul, my life, my all.*

## Scripture Readings

Wednesday—John 1:29-51
Thursday—John 2:1-44
Friday—John 3:1-15
Saturday—John 4:5-26
Sunday—John 6:15-21
Monday—John 6:22-40
Tuesday—John 7:37-44; 9:1-26

## Stillness for the Family

Suggest that there be a quiet time for each one sometime during the day or evening. Some time when a hymn can be re-read, a Bible verse learned, or for the smaller ones, a picture book of our Lord's life looked at. This time could be simultaneous for all, depending on the ages and activities.

## Before God

"Coram Deo" — that is the way the writers of our Lutheran fessions expressed this tremendous experience of every Christi his life and in his death—"before God." That particular phra favorite in the Augsburg Confession and could well be a favo our own life confession.

How confused we often are by this thought of being "in the p of God" or "before God." Many times we are tempted to say children and also to ourselves, "Now, remember, God is wa you. Don't do anything you don't want Him to see!" For people that is what is meant by the "presence of God," a s invisible policeman with a handy ledger of debits and credits. Na there is no overflow of love and praise, but a resentful sense o and a looking over the shoulder to see if HE is really watching u

Where do we find the right meaning of this old Latin phrase simply by our presence in a church service nor mouthing our cr we grasp the meaning. It is learned "by heart" when I, as one s person, have been in the Presence of God at the foot of the Cro this is the only way we can dare to be "before God," stripped are of our measly little virtues and overwhelmed by our sin and Luther has expressed it exactly when he writes in the *Magnificat:*

> For to praise the Lord with gladness is not a work of it is rather a joyful suffering and the work of God al cannot be taught in words but must be learned in one' experience . . . and no one can attain to such experience he trusts in God with his whole heart when he is in the and in sore straits. . . .

Our great heresy, as Lutherans and as Christians, is that yc I doubt that this great life "before God" can also be a gift Holy Spirit to us and to our families. We must ask for believing that the suffering and death of our Lord is not in vain for us. this meaning of "coram Deo"—"before God"—"in the prese God"—strikes deep into our lives, then no suffering in this w world, nor any prosperity either, can separate us from Him. Th can say with Luther:

> All words and thoughts fail us and our whole life an must be set in motion as though all that lived within us v to break forth into praise and singing.
>
> *Oh Holy Spirit, give us the Gift of knowin selves before God in Christ that we may b tinually rejoicing in the glory of His forgi* Amen.

# Editorials...

ne 17, 1958, The Evangelical Lutheran Church et for its Biennial Convention. That is barely onths from the time these lines appear.

rite to say that this will be an "important" con- any convention of an organization dedicated ing the Kingdom of God is important. To use the word "significant" to describe it is certainly not more original; if the occasion were not significant, it would not be worth the time, trouble, and expense for 2,000 men to gather.

## ard the eral vention

Nevertheless, we know of r words to use. In a special sense this convention significant, because it will be the last full-scale, gth convention of our Church. Unless it should necessary to call a special convention in 1959 here is nothing now to indicate such a possibility) xt and final convention will be in 1960. That, r, will be a convention preliminary to the con- g convention of The American Lutheran Church ll differ radically from the conventions we are med to.

importance of this convention is quite apart from t that, as always, it will be called upon to plan on-going program of the Church. It lies in the ion regarding union which is necessary. In an- editorial in this issue we are devoting some space reliminary discussion of the *Report of the Joint Committee, 1958,* which is being submitted to the tions of the three uniting Churches. We shall re not discuss it here, other than to point out that -called Convention Resolutions included in the without a doubt constitute the most important ss before the Church.

ways, LUTHERAN HERALD will have to be the chief rm for advance discussion of convention issues usiness. Aside from whatever editorial comment may be, we shall follow our usual practice. In week's issue the department entitled "Toward the al Convention" will make its appearance. We be- sing such a special department quite a few years t makes it possible to assemble all convention ma- in one place, which is a practical device.

is department will be devoted to two types of rial. Priority must always be given to official announcements and statements from the various boards, departments, and institutions of the Church. Many years ago, the General Convention instructed the editor to publish such matters. Only matters requiring advance notice and discussion are included. There will be rather more material of this type than usual this year, because of the impending union.

The second purpose of the department—and one whose importance cannot be overestimated—is to provide a forum for reader discussion of convention matters. The editor has consistently followed the policy that "anything pertinent goes." In other words, if a certain matter is to come before the convention for discussion and action, contributions concerning it are accepted for this department to the widest possible extent.

Admittedly, this policy is open to a certain amount of question and has come in for not a little criticism. That criticism usually has to do with the amount of space given to certain individuals on some subject concerning which they feel keenly. We have always justified our very broad policy by saying that if people cannot discuss things in the Church's own paper, we do not know where they will find a forum.

We have no intention of changing this policy. We do, however, wish to make the two following statements, and we make them as soberly and earnestly as possible:

(1) Please do not ask for space in this department to discuss matters that will not be before the convention. We simply cannot reopen subjects which were definitely decided by the previous convention. In the final analysis, it will of course be necessary for the editor to decide whether a given subject is pertinent or not. We assure our readers that we will make every effort to be fair and will not hesitate to seek the advice of others in case we are in doubt.

(2) We plead for brevity! Why use 500 words to say something which can be said as well (and probably a lot better) in 100? There is no doubt but that the tremendous length of some of the contributions we have published in previous years has detracted very, very much from the value of the department. We do not believe that it is an exaggeration to say that the best way to insure that your contribution will *not* be read is to make it unduly long. On this point also the editor promises to be as generous as he possibly can be, bearing in mind his duty to serve the entire Church.

# The JUC Reports

More than a week before this editorial appears, copies of the *Report of the Joint Union Committee to the Conventions of the Negotiating Churches, 1958,* will have reached the pastors and congregational secretaries of The Evangelical Lutheran Church. As usual, single copies will also be for sale by Augsburg Publishing House. Unfortunately, as this week's paper goes to press, we are not able to state the cost of the book. Announcement will, however, be made in next week's issue. We hope that many individuals throughout the Church will purchase and study the *Report.*

This editorial has a two-fold purpose. In the first place, we have a few words to say about the content and make-up of the *Report.* Secondly, we would like to make a statement of editorial policy regarding it.

It is interesting to look back over the years of the union negotiations and study the various *Reports* which the Joint Union Committee has made to the conventions of the negotiating Churches. In 1950 the entire *Report* consisted of eight brief resolutions. This was followed in 1952 by the *United Testimony on Faith and Life,* a pamphlet of 34 pages, containing the proposed doctrinal and ethical statements for a possible new Church.

By 1954, negotiations had proceeded to the point where a so-called "blueprint" of organic structure had been called for. This the Joint Union Committee submitted to the conventions in a volume 118 pages in length. Next came the task of putting the blueprint into detailed form, in Articles of Union, Constitution, and Bylaws. This required a volume of about 225 pages.

The volume for 1958 is approximately the same length as the one for 1956. As a matter of fact, the Table of Contents in the two volumes is almost identical.

Basic to the *Report* are, of course, again the foundation documents for The American Lutheran Church—Articles of Union, Constitution, and Bylaws. In addition, a Timetable for Union is suggested as a document to be voted upon by the conventions. The *Report,* 1956, included a tentative Timetable, but it was given only for information and was not voted upon.

In addition, the volume includes a series of Convention Resolutions which must be acted upon by each Church. I would also like to call attention to the very fine map of the new Church which opens the book. It gives a detailed picture of the district set-up, including the number of members and congregations in each district, for the new Church.

The make-up of the volume has been planned in such a way as to make a comparison between the 1956 volume and the 1958 volume as easy as possible. Actu far as the three basic documents are concerned, tion of the several conventions is pretty much to discussing and voting on revisions and amen which have been made since the documents were ed by the conventions of 1956. In order to make parison as easy as possible, two devices have be ployed:

The pages correspond between the two volu the reader wants to know what changes hav made, for example, on page 37 of the 1958 *Rep* he needs to do is to turn to page 37 of the 1956 In order to make the pages correspond, it ha necessary to insert a number of what we mig "fractional pages." For example, page 45 was c sufficiently so that all the material which shoul appeared there could not find room. Page 45a ha fore been inserted.

In addition to having the pages correspond of changes is included in a narrow righthand on each page. Turning again to page 37, the rig column lists six changes from the 1956 *Report* a what they are.

Discussion of the *Reports of the Joint Union C tee* has always presented a number of proble the editor. The editorial on the preceding page our plans for encouraging discussion on the par pastors and people of The Evangelical Lutheran To that we would like to add a few remarks con our own editorial policy.

It happens that the editor of Lutheran Her been intimately connected with the preparation various *Reports,* as a member of either the Joint Committee or the Joint Committee on Polity a ganization. In discussing the details of the *Repo* two years, he has found it increasingly diff separate himself into two identities. As editor, siders it his duty and privilege to discuss fa critically, or both, the various matters involved union negotiations. As a member of the Joint Committee and one of its sub-committees, he tempted to give objective information. It will be admitted that he has very often failed to k two identities separate.

He has very little hope of being able to do year. One change, however, is going to be made continue to run discussion of the *Report* on the pages. However, the editorials will be in the ("I") rather than the traditional editorial plural Also, the editor's initials will be appended to e torial.

I will try to make my comments brief and to th hoping that they may make the documents e understand.—O.G.M.

# Fortnightly Review

ne 1956 convention the Church voted to unite
e American Lutheran Church and the United
elical Lutheran Church by a ballot vote of 1,377 to
ne ALC and the UELC voted for union by com-
majorities. The Constitution and Bylaws were
ed unanimously, with instruction to the delegates
ill represent the ELC at the constituting conven-
1960 to vote for "the text and form" of the Con-
n and the Bylaws. The Articles of Union were
pproved and adopted" by unanimous vote.

conventions of the three Churches voted to refer
Joint Union Committee certain recommendations
visions in the documents. The ELC also em-
ed its Union Committee "to submit such other
s to the Joint Union Committee as it deems neces-
nd wise." These actions were taken with the stipu-
that only those recommendations which might
proved by the Joint Union Committee, and sub-
tly adopted by a two-thirds vote of the three
g Churches at their 1958 conventions, would be
orated in the documents.

he discussion that occurred at the 1956 convention,
were six specific referrals: three concerning the
itution, one concerning the Bylaws, and two the
es of Union. All have been reported to the Joint
n Committee for consideration. The referrals were
lows:

*itution*

) Article I. *Name*

Three names were proposed instead of The Amer-
an Lutheran Church: The Evangelical Lutheran
hurch, The United Evangelical Lutheran Church,
d Lutheran Evangelical Church. These suggestions
ve been submitted to the Joint Union Committee
two different occasions (in 1956 and again in 1957),
t majority vote approved the name as it is: The
merican Lutheran Church.

) Article VIII. *The General Convention*

The 1956 convention voted to request the Joint
nion Committee to revise this article to permit
ch congregation to be represented by its pastor and
ne lay delegate. This request was disallowed by the Joint Union Committee, but provision has been made in the Bylaws, page 68 (a), whereby "Each congregation may send two representatives, at the expense of the congregation or the representatives, as accredited observers to the general convention."

(3) Article XIII. *The Division of World Missions*

The Board of Foreign Missions called for a rewording of Section 4, paragraph 1 of this Article. The The Joint Union Committee is submitting a revision, although not identical with the suggestion made by the Board of Foreign Missions.

*Bylaws*

Part XVI, Section 1, paragraph 1, *The Commission on Evangelism*

The Commission on Evangelism suggested that one of the members of the Commission on Evangelism of The American Lutheran Church be a theological professor. The Joint Union Committee is recommending that the Commission's membership be increased from seven to nine, the two additional members to be theological professors.

*Articles of Union*

(1) Article X, *Extra-Church Relationships,* Section 2, Paragraph (2)

Although The Evangelical Lutheran Church voted to join the World Council of Churches and is now a member, the Joint Union Committee has left this paragraph in the Articles of Union as it was reported in 1956; namely, that it will be mandatory for TALC at its first General Convention following the constituting convention to review the question of membership in the World Council of Churches.

(2) Article XI, Part D, Section 5, Item 10

A request for revision was introduced by the Joint Young People's Luther Leagues. Revisions proposed by the Joint Union Committee in the relevant parts of the Constitution eliminate the necessity which prompted the Luther League's request.

Editorial changes and other revisions in the documents not suggested by the ELC convention, but authorized by it, are called attention to in a wide marginal column on the right side of each page of the *Report of the Joint Union Committee.* These revisions will have to be approved by a two-thirds vote of the three conventions if they are to remain.

The editor of the LUTHERAN HERALD (who is also the secretary of the ELC Union Committee) will be devoting editorial space to a discussion of the 1958 *Report of the Joint Union Committee.* Members of our congregations are welcome to submit their questions and to use the HERALD to state their points of view.

FREDRIK A. SCHIOTZ
President, ELC

## Things look brighter in

# Colombia

By Rolf A. Syrdal

I arrived in Bogota Colombia, from Brazil, on Tuesday, November 19. It was good to be in Bogota again and to be welcomed by Missionaries Morck, Olson, and Ostrem. They were at the airport and took me to Morck's home in the mission station wagon. It was good to be on well-known ground within our own missionary family. All the missionaries in Bogota gathered for supper at the Morck's that evening, and we talked about the work and the political conditions that have so often hindered us in carrying out our plans for evangelistic advance.

The missionaries were in good spirits. The report of the work in Sogamoso was encouraging. The Ostrems were back in the mountain town of El Cocuy. Work was generally uninterrupted at the moment in Duitama. Bogota was showing advance. There seemed to be the possibility of greater freedom through a political compromise between the Conservative and the Liberal parties signed while I was there.

### *In Spite of Persecution*

Persecution is still being inflicted against Protestants in many areas. Large geographical sections of the country are still completely closed to Protestant missions and churches. We are accustomed to opposition in Colombia, and therefore rejoice in every encouraging sign. New areas for evangelistic work are being investigated, and we are thankful that witness can still be given of the way of life in Christ Jesus.

Morck and I set out early the next morning for Sogamoso. We stopped for a short while in Duitama to pick up Miss Bergh, who is working part-time in Sogamoso. A young Colombia soldier who was on leave was also coming along with us on the trip. He will remain unnamed here for obvious reasons.

### *Story of a Soldier*

He is a member of one of our churches in Colombia and has been fearless in his witness for Christ. He has been thrown in prison three times, and was finally drafted into the army. Since he carried a New Testament, his superiors knew he was a Protestant, and he was denied privileges usually granted to soldiers. He was denied the usual furlough, but finally got one when the officer in charge was away. He has been told he may have to serve an extra year because he is a Protestant. Now he was back home for a few days to revisit his church and his family. There was no bitterness as he told of his trials, and I marvelled at the courage and faith of this young man. No wonder the Church in Colombia grows in spite of persecution.

There were mid-week services in Sogamoso that night, so we had an opportunity to meet several of the members of our new congregation in that town. The printer of a local newspaper, a builder, a dentist, many tradespeople, and others came for worship in the new building erected by the Women's Missionary Federation as its biennial project for Foreign sions. When I was here last we not even have prospects for begi work. Now work has become a r

The building is actually a s with two apartments for teachers tor Gerardo Wilches is in charge he recognizes a unique possibili service here. No Protestant sch permitted in the plains where we a large number of church men Furthermore, no Protestant chil attend the existing schools there.

### *The School Problem*

There has been a three-fold c (1) The people could renounce faith and send their children to R Catholic schools. (2) The ch could grow up unschooled. (3) could build a boarding school c the plains where such a school i mitted, and take the students The third alternative was c School has not opened yet, but as began to spread that we could no the children of our people, applic began streaming in. The teachers they may have to limit the num students even the first year.

Besides serving as a school building provides a good cha church for the people of the com ty. The new Colombian steel n nearby, and it is hoped that w also serve some of the workers this place. It is an institution with possibilities, pliable enough in i rangement to fill a multitude of

### *A Church Is Being Forme*

We remained there over night next day we visited the steel mi its settlement of workers, went ov final arrangements with the ar and builder, getting a late start to Bogota. As it was rainy and able, we decided to stay over at ma that night. We had a good with Olger Quanrud there. He i in charge of that work together Mr. Mora, a graduate of our sem in Buenos Aires.

Besides expansion, there is oth vance in Colombia. There are e congregations now to form a Chu The Evangelical Lutheran Chur

a. The constitution has been
p in tentative form, and Friday
icated to going over this docu-
arefully with Pastors Morck
asanias Wilches. The latter is
f our Bogota congregation.

### *Big Day in Bogota*

ay was a big day in Bogota.
orenoon worship in the church,
to place a plaque on the wall
w parochial school at the rear
church. This school was built
nory of Mrs. Normann, past
at of the WMF, with money
especially for this purpose by
rs of that organization. The
g is greatly appreciated by the
bian congregation and will be
t help to them in their work in
y.

day afternoon was used for call-
n various people and gathering
s for some D.P. families who
ome to Colombia. On hearing
hese people were Protestants, the
y helping them into the country
ed them and left them to their
esources. Most of them were hud-
together in cramped quarters
insufficient food and very little
ng. As Bogota lies at an altitude
500 to 9,000 feet, it is cold. We all
contributed what clothes we could to help give temporary relief, hoping that they would eventually get occupation without having to renounce their faith to get it.

Sunday evening we were at church again. Then there was a fine, friendly gathering at the home of an American engineer. Both he and his wife have been affiliated with our church in Bogota and have been most helpful in many ways. That is the type of people we need in our foreign business posts —people who work with us rather than against us. God give us more of them!

Monday was departure day again. As we are co-operating in a seminary in Mexico City with the American Lutheran Church, I stopped there to talk over some plans and problems. Due to cancellation of one plane, my stay there was cut to 18 hours. We spent most of that time in business. A fine building for the seminary has been secured, and we are happy to have our first student there this year. We hope it will be possible to send many more soon, as our great hope for the future in Colombia, is a large staff of well-trained pastors.

After leaving Mexico I had no more delays, but got home the night before Thanksgiving Day, to celebrate the day with my family. What a day of Thanksgiving!

*Above, Dr. Syrdal, Pastor Wilches, and Missionary Morck inspect the plaque on the wall of the school in Bogota. Translated, it reads: "Normann School, constructed in 1957 in memory of Mrs. Clarissa Normann who died in 1948—president of the Women's Missionary Federation of The Evangelical Lutheran Church in North America." Left, part of the crowd that participated in the dedication service.*

# All We--and the Lord

*All we like sheep have gone astray;*
*We have turned every one to his own way;*
*And the Lord has laid on him*
*The iniquity of us all.*

Isaiah 53:6

*Peter said to him, "Even though they all fall a*
*I will not." And Jesus said to him, "Truly, I s*
*you, this very night, before the cock crows twice*
*will deny me thrice."*

Mark 14:29-30

And now a fourth picture from the prophetic gallery of Isaiah's Man of Sorrows. Two pictures have told us who Jesus was; one what He did.

Now the light of prophecy turns momentarily from Him to us. "All we . . ." Those are the key words; there is the broad outline of the painting. But the details must be filled in by each of us. When a human being stands in the presence of his Redeemer on Calvary, the personal pronoun, first person, is always singular. No man can hide behind numbers when the salvation of his soul is at stake. So Isaiah's "All we . . ." becomes "I," and the central figure of the fourth picture is you, or me, or any other individual human being who finds himself drawn to that Figure hanging on a cross.

"Like sheep"—"gone astray"—"turned every one." The picture is of one wilful, yet bewildered. The wilfulness is deliberate sin; the bewilderment is a mixture, may we say, of ignorance and lack of faith. We sometimes speak of some youngster in trouble as being nothing but "a mixed-up kid." When that expression is an attempt to cloak deliberate viciousness, it is a mis-description. But if it accurately accounts for an unsettled, insecure personality, it is apt. It is surely the description of many an individual in our puzzling generation. And, multiplied by the millions, it is a description of those with whom Isaiah includes himself as "all we . . . astray."

In the background of the picture is still the Man of Sorrows. The light shifts from me to the Figure on the cross: "And the Lord has laid on him the iniquity of us all." So we are back to Him. Again we see Him for what He was and is; again we become aware of what He did and does.

This is the most complete picture Isaiah has painted thus far. It does not add anything new to our picture of Jesus. He remains exactly what He was when we first saw Him as the Man of Sorrows. But it adds greatly to the picture of those on Calvary. It is broad enough to include everyone. Here are the few faithful friends of Jesus; for they too have many a time gone astray. The blush of shame over Gethsemane and the flight is still red on John's face. Even the Virgin Mothe not free of blame. Here are those whose hand stained with His blood. And here are the indifferen the jeering.

All are a part of the scene; and each one is a dividual and individually accountable. The fourth ture of Isaiah 53 is a census of the world's popul on any day from the Fall of man to Judgment.

The real meaning of Christianity here becomes This is not Jesus, Master Psychiatrist; nor is t multitude needing a formula for "do it yourself ligion. This is the World's Redeemer, upon w the Lord laid the iniquity of the world's people. this is the gathering of those who need salvation. Calvary Savior and sinner meet: "All we . . . an Lord."

*

One by one, Lord Jesus, we make our way to Ca and seek Thee out. There is a multitude gathered t but it is a multitude of persons, of individuals. Ea us comes to Thy Cross alone; each of us needs special care, administered to us personally and a Search out also my needs, my Lord; look deep my soul and lay bare my insecurity and my fear sins and my shortcomings. But search out also my and desires, my longings and aspirations. Only as T lifted up from the earth, dost draw me to Thee become what Thou wouldest have me be. For soothe, strengthen, mold. Make me meet for Thy my Master.

And yet we are a multitude here at Thy Cross cause no one lives to himself and no one dies to self. My brothers and sisters are here, come from ends of the earth, of every color and race and tribe people. We together are the human race—and w have gone astray. Let our meeting be on the com ground of our need of Thy forgiving grace. So Calvary unite all peoples in Thee, the Savior of al world. Amen.

† Jesus Said to the Twelve, "Will You Also Go Away?" †

# People of Faith Gave This Together

ut Christmas time a Minneapolis church needed
) to purchase a piece of property important for
ture plans. It seemed impossible to get it, but
ory was told to its members and friends. On Christ-
lay the necessary money was received in an un-
lented offering. The pastor said afterwards, "It
what miraculous things can happen when people
th do together that which no one of them could
one."

ese words come to mind as the final word is writ-
bout receipts from the congregations of The Evan-
l Lutheran Church for the 1957 Budget. This was
by people of faith, in many homes and congrega-
It totaled $5,785,945.71. This is 31.6% more than
given for the regular budget in 1956. It is the largest
ber of dollars ever given for this cause by the ELC,
t averages out to the largest per member figure we
achieved.

me might want to emphasize the amount which did
ome in, but we prefer to emphasize what was given.
e were circumstances which might have made it far
A faithful and concerned and praying Church ac-
plished this much. In doing so the Church also made
ear that it intends to keep doing the work its Lord
called it to do. The objectives of the congregations
1958 are substantially higher than those of 1957 and
assurance that we will more than meet the amount
he Budget this year.

here are some lessons we can learn from the 1957
rd. We didn't do all we had hoped to do. This should
e sincere self-examination by all of us, in every
gregation and every church office. What does God
t us to learn from this experience? Our first settling
accounts should be with our Lord. Then we will
eady to proceed into 1958 with careful, prayerful, and daring planning. Then we can see our "objectives" as signs along the way in our gathering of gifts.

When the Board of Trustees, meeting on February 17, heard the final report on 1957 income, it decided to meet the situation by deferring the $325,000 for the Working Capital Fund for TALC and deferring the balance in the College Debt Retirement Schedule. This does not mean that the Working Capital Fund is unimportant! It is an obligation that must be met by January 1, 1961. The full amount needed from the ELC will be $1,000,000—its share of a $2,000,000 fund. The action of the Board of Trustees represents confidence that the Church will continue its good stewardship and will be able to supply these funds during the next three years in addition to meeting its other responsibilities.

After it had been decided to defer the two items for future support, an important and positive resolution was adopted by the Board of Trustees:

> The Board of Trustees of The Evangelical Lutheran Church recognizes that much generous giving and earnest effort has been necessary to provide the amount of $5,785,945.71 for the 1957 Budget, which is the largest amount ever provided for the Church's work. It believes the Church should rejoice in this result, as a sign of continuing growth in the grace of Christian stewardship. Encouraged by the outpouring of gifts in 1957, it is confident that the Church desires to continue moving ahead in its work, and therefore recommends to the congregations that they not only make plans to provide the entire $6,160,774 for the 1958 Budget but seek to provide the $374,828.29 which was not provided in 1957. The additional funds beyond the regular 1958 Budget will be applied to those Budget items not met through 1957 receipts.

RAYMOND M. OLSON
Director of Stewardship

## 1957 Budget Ingathering

February 17, 1958

| DISTRICT | 1957 OBJECTIVE | RAISED | STATUS | % RAISED 1957 |
|---|---|---|---|---|
| tern | 1,453,664.00 | 1,363,380.71 | 90,283.29 | 93.8 |
| thern Minnesota | 624,478.00 | 606,005.73 | 18,472.27 | 97.0 |
| thern Minnesota | 1,251,346.00 | 1,242,485.13 | 8,860.87 | 99.3 |
| th Central | 577,558.00 | 558,068.81 | 19,489.19 | 96.6 |
| sh Dakota | 562,426.00 | 528,440.90 | 33,985.10 | 94.0 |
| th Dakota | 663,289.00 | 624,454.90 | 38,834.10 | 94.1 |
| ky Mountain | 255,025.00 | 246,652.54 | 8,372.46 | 96.7 |
| ific | 291,040.00 | 286,015.20 | 5,024.80 | 98.3 |
| lifornia | 223,334.00 | 221,763.78 | 1,570.22 | 99.4 |
| nada | 107,922.00 | 107,923.30 | 1.30 CR | 100.0 |
| District | | 397.21 | 397.21 CR | |
| theran Students | | 357.50 | 357.50 CR | |
| | 6,010,082.00 | 5,785,945.71 | 224,136.29 | 96.3 |

al 1957 Budget: 6,160,774.00—% Raised 93.9

# Correspondence

## Let's Have More

►We need more articles like the one entitled "Can I Do This" by Oscar Engebretson in the January 28 issue.

I like his sub-title of "Everybody's Doing It."

We need to hear it from the pulpit and in our publications that God's people shall stand apart if true Christianity is to survive.

R. A. Reinertson
Hines, Oregon

## So Much on So Few Pages

►Permit me to join the many who have words of praise for our "new" Lutheran Herald. It really looks, smells, and tastes like a magazine which has been thoroughly transformed, and we at times wonder how so much really can be said on so few pages.

Let me mention the January 21 issue which I consider one of the best ever published. Just to remind us of some of the features in said issue: Look at that cover again, remembering that it is a "charity issue." Every picture saying so much without a title or a word. The article "The Children's Home and the Public School" was interesting especially for us who live on the West Coast, although we are interested in all our institutions of mercy. For that reason "Healthy, Happy, and Wise" hit the spot too, and to know that the science of psychiatry has found its happy way into an old people's home is refreshing.

Following this article comes one that captivated me especially, namely "The Whole Man." As I, a few weeks before, had started a series of Sunday evening sermon-lectures on the general theme: "The Bible Plus Psychiatry," it was especially interesting to read about this Christian triumverate of young men connected now with our Lutheran Medical Center in Brooklyn.

There are two more articles that I ask for permission to say a word or two about, appearing also in the January 21 issue. The "Two Boys-24 Volumes in Braille" written by the minister at Ephphatha, The Rev. I. M. Thvedt, is priceless—worth a "million," telling the story of the Million twins, Dennis and Dewey. If that does not open the heart for this worthy cause, I would not dare to suggest anything that would. Give us more from Ephphatha!

That President Lester A. Pierson was inspired to write his "Not That Bad," taking to task Pastor Aaseng for his daring "What's the Fee, Pastor?" we thank the Lord for. But the "attack" is carefully and considerately worded. The logic and common sense plus Christian ethics applied in Pierson's sane and timely presentation is really something to think about. Of course we all agree that the pastors should receive enough salary so they would not have to depend on occasional perquisites as "requisites" for the administering of the Sacraments and other favors or ministries which it is our privilege and duty to perform.

However, would it not be well if the pastor's salaries were more equalized? It hardly seems fair that our salaries range from perhaps less than $2,400 to $10 or $12 thousand dollars.

It is an issue we ought to consider more thoroughly, considerately, patiently, justly, and prayerfully.

(The Rev.) Johannes Hoifjeld
Orland, Calif.

## From West Africa

►The Nov. 12 issue arrived two days ago! Thank you for the complete list of missionaries' addresses. But *who* told you First Class Mail reaches us in 30 days and parcel post in 35 days? And it is a rare airmail letter that arrives in six days. Better allow two weeks—many of our missionaries are located many miles from the post office under which they are listed. It may take another week from there.

And *do* allow three months for parcel post. That is the average. Occa ally first class will come in six w but lately that has been as slo parcel post.

The Christmas packages maile our immediate families on Sept. 9 Oct. 12 arrived just in the nic time: Dec. 24. (Packages maile November have not come yet.)

Your editorial of a few weeks p ous, exhorting the Lutherans of nesota not to boast, was very ti Let's have more of that type. It's our Lutheran Churches wake up! is it so unusual to find a Luth church that conducts Sunday eve or mid-week prayer services? time we were on furlough we appalled by this lack. Is TV ta over entirely? May God have m on our Church in the homeland the "candlestick" be moved!

Beryl Sand (Mrs. Lloy
French Cameroun, W. Af

## Beware of Provincialism

►Congregations are most provinci circuits where there is suffi strength to carry on a well-rou program, including essential in tions. California appears to hav caped this in all Lutheran group banding closer together when co gations were few in number, anc task at hand was beyond one or tw

Your editorial on the "NLC UNION" exhibits the same provin ism that TALC must continually g against.

Individuals who have held mem ship in congregations of various theran Churches, and many pa who serve parishes of changing m bership, do not share your view organic union should be opposed by leaders of the church. At all t there should be an open door for n tiations, which by their nature, considerable time before reaching tion.

One Lutheran Church will not o in the lifetime of many, if you tinue to write that the ELC is ready because of the union occur in 1960.

Lawrence J. Dahlgre
Chicago, Illinois

# For the Family Altar

J. R. Hestenes

rd the Fifth Sunday in Lent

Mephibosheth—the Crippled

The Lesson: Revelation 21:1-7 • The Gospel: Luke 1:46-55

## Monday, March 17
## LAME

Read II Samuel 4:4

*! his nurse took him up, and fled; s she fled in her haste, he fell, and lame.*

s was the lot of Mephibosheth. It ed to him when he was five years s father, Jonathan, and his grand- Saul, were killed by the Philistines, whom they were waging war. word came of this tragedy and de- he household was warned to flee. haste of escape the accident took The boy was made lame for life. phibosheth the Crippled is a type of deemed. His lameness stands for the ess, the sin, of all mankind since all of Adam. The cure for this is God alone.

*I think I am not lame, O righteous r, let me consider the pathway upon You have asked me to walk. When command me to walk toward You, ften I walk away from You; when pirit calls me forth, the flesh calls me In the poverty of my strength, O I cannot walk at all. I am lame.*

## Tuesday, March 18
## REMEMBERING

Read II Samuel 9:3-5

*"Is there not still some one of the house of Saul, that I may show the kindness of God to him?"*

This question was asked by King David. He was remembering an agreement he had made with his friend, Jonathan, and now he was carrying it through. Jonathan had said to him, "Do not cut off your loyalty from my house forever . . . let not the name of Jonathan be cut off from the house of David." David swore his faithfulness to this request.

Crippled Mephibosheth was being remembered. Through a servant he learned of the whereabouts of Jonathan's son, and the fact that he was "crippled in his feet." Then David sent after him and brought him to Jerusalem.

*I thank You, Good Shepherd, that while I was away from the Father's house, you came seeking after me that You might bring me home to the fold. I thank You that Your remembrance has found me, keeps me, and draws me. Let me not forget Your goodness to me. Amen.*

## Wednesday, March 19
## BECAUSE OF ANOTHER

Read II Samuel 9:5-8

*"Do not fear; for I will show you kindness for the sake of your father Jonathon."*

Mephibosheth could not understand why he should be taken into the King's house, and treated like a member of the family. He was a cripple. He could not do any good, and he did not deserve the good he was being given. His self-estimation was expressed to David: "What is your servant, that you should look upon a dead dog such as I?"

But there he was, in the king's house. Not for what he was, but for the sake of his father, Jonathan. Sinners do not find favor in God's sight because of their own merits, but because of the merits of Another, which is the Lord Jesus.

*Praise to Thee, O Jesus, that because of Thy sacrifice and Thy righteousness, there is restored to me all the land of promise, and the joy of eating at the table of the King. Spare me from the thought that I deserve, or I earn, the favor of God. Keep me grateful for the gift of salvation. Amen.*

✚

## Thursday, March 20
## GLORIOUS INHERITANCE

Read II Samuel 9:9

*All that belonged to Saul and to all house I have given to your master's*

ow changed were the fortunes of the ple! From exile to the house of : from the loneliness of lameness to joys of the festive board. From the ng of living on the charity of an- r, to coming into his inheritance. Da- arranged that all the possessions of house of Saul and Jonathan were re- ed to the rightful heir.

There is a heritage that belongs to the dren of God. "And if children, then s, heirs of God and fellow heirs with ist." When the sinner comes into the ner's house, when he is restored and e a son, he comes into a glorious heri-

*May we always be "giving thanks to Father, who has qualified us to share he inheritance of the saints in light." sed Jesus, help me to walk, to live, to rejoice as befits an heir of the King- n. Amen.*

✚

## Friday, March 21
## SHOW OF LOVE

Read II Samuel 19:24

*He had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came back in safety.*

This seemed like a strange thing to do. Perhaps some would call it carelessness. But it was not that Mephibosheth would rather go without dressing his feet, or without trimming his beard. It was not that he enjoyed being unclean. It was an act of devotion, an outward sign of his love; it was a display of his unhappiness in the absence of David.

He denied himself certain comforts, just as in honoring Christ, our best gifts are those that result from self-denial. It is not what we "skim off the top," or what we "do not miss" that gives the highest honor to our Lord.

*Teach me, dear Master, to make costly sacrifices for Your sake. If my following after You is asking nothing of me, then I am guilty of being cheap. Even that which I think of as costly is of no cost at all, since I owe all things to You. Amen.*

✚

## Saturday, March 22
## SATISFIED

Read II Samuel 19:28-30

*"For all my father's house were but men doomed to death . . . but you set your servant among those who eat at your table."*

Grateful Mephibosheth had taken careful count of his blessings. He compared his former life with his present situation. He knew he was a benefactor because of his heritage. He valued his place in the king's house more than vast holdings of land. Concerning the division of property, he said, "Oh, let him take it all, since my lord the king has come safely home." Here lay his joy, his satisfaction.

Values always become changed when we come into the presence of the redeeming love of God. Things that once were worth much suddenly become worthless. What once was held fast in tight hands is cast aside.

*How good, O God, to find the highest satisfactions that lie in the answers to my deepest needs. Keep my eyes upon the gold of Your love that I shall not be dazzled by the glitter of earth. Then I shall be satisfied. Amen.*

## What Is Your Religion?

Two out of three persons over 14 years of age in the United States regard themselves as Protestants and one in four as Roman Catholic, the Census Bureau reported in Washington, D.C.

These statistics were based on a sample survey made last March by the bureau among 35,000 households in 330 areas across the country. In the survey, answers to the question, "What is your religion?" were obtained on a voluntary basis.

The census takers learned that 96 per cent of the people surveyed considered themselves as having a specific denominational preference. Only three per cent said they had "no religion," and one per cent refused to answer the question.

If the results of the survey are projected to the country's population as a whole, 79,000,000 above the age of 14 are Protestants; 30,700,000 are Catholics; 3,900,000, Jews; and 1,500,000 are members of some other religious group. There would be some 3,200,000 with no religion.

Among the Protestants, 23,600,000 belong to various Baptists groups; 16,700,000 are Methodists; 8,400,000, Lutherans; and 6,700,000, Presbyterians. Some 23,700,00 others belong to smaller Protestant bodies.

The statistics are eye-openers for leaders of religious groups because they are considerably higher than denominations have claimed for themselves.

If the estimated 11,757,000 children under 14 living with Catholic parents are included in the totals for that faith, Catholics would number 42,426,000. This would be about 8,500,000 more than the Catholic Church claims on the basis of its own baptismal and parish records. The figures indicate that 8,000,000 or more Americans, although not affiliated with the Catholic Church, nonetheless regard themselves as "Catholics."

The estimate cited for Methodists is nearly twice as high as that claimed by The Methodist Church. The Baptist figure also considerably exceeds the known total of membership for all U.S. Baptist denominations.

Census officials said this indicates that many Americans not affiliated with any Church nevertheless feel they have a specific denominational preference. Persons queried in the survey were not asked whether they attend or belong to a church. They were merely asked their religious affiliation.

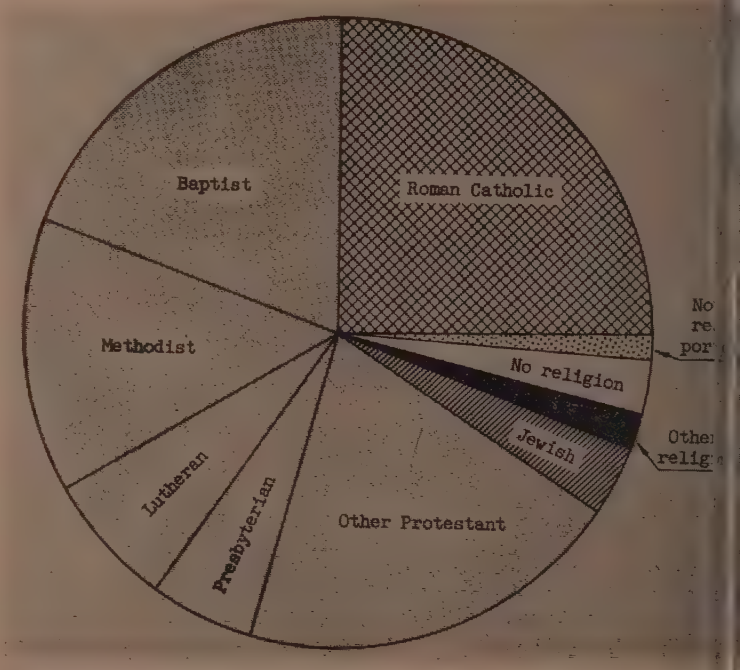
The national Jewish estimate is about 10 per cent below those of official Jewish bodies.

The bureau did not attempt to count the religious affiliation of children under 14 because of the confusion discovered in homes with mixed marri and because of a wide variance am religious bodies as to the age at w members are received into the ch and counted in statistics.

While Protestants constitute a jority of 66.9 per cent of the po tion over 14 years of age, they a minority in the north-eastern sta about 42.3 per cent—and a big ma ty in the South—about 82.8 per

Protestants are also a minorit the largest cities, but a heavy maj in rural areas. In urban areas of than 250,000, Protestants are estim at 49.1 per cent, Roman Catholi 37.8 per cent, and Jews at 7.7. In rural areas, Protestants number a 83.2 per cent and Catholics, 11.9

The largest proportion of thos porting "no religion" live in " non-farm" areas, instead of in cities as believed by some reli




Proportion of Protestants, Roman Catholics, and Jews in the U.S. (see stor

. This group includes residents perous suburbs of this country's cities. Reporting no religion were r cent in suburbs, 3.3 per cent l areas, and 2.2 per cent in large

ong those unwilling to answer igious question, the largest num- .3 per cent—lived in the larger

otal of 79 per cent of Catholics, r cent of Jews and only 57 per f Protestants live in cities with than 2,500.

average age of Catholics is es- d at 38.7; for Protestants, 40.8; ws, 44.5; and for those with no n, 42.0.

men are more religious than men, ling to the survey. Among those ing "no religion" it was estimat- re would be only 730,000 white 108,000 Negro women, against ,000 white and 306,000 Negro Women also outnumber men in ree major faiths and in the vari- Protestant denominations.

## Mixed Marriages Tallied

xed marriages are much more non among Roman Catholics than stants and Jews, but 94 per cent merican married couples are of same religious faith, the Census au reported.

he bureau estimated that in the try as a whole there are 26,916,000 iages where both partners are estant; 8,361,000, Catholic; and ,000, Jewish. In mixed marriages, e are 2,255,000 marriages between estants and Catholics; 57,000 be- n Protestants and Jews; and 41,000 een Catholics and Jews.

nly six per cent of married couples rviewed in the survey reported that were of different religious groups that only one partner had "no re- on."

mong the mixed marriages in ch a partner was a Catholic, 22 cent of the husbands or wives said were Protestant or Jewish; where partner was a Protestant, nine per t of the spouses said they were Cath- or Jewish; and where a partner s Jewish, seven per cent reported the er spouse was Protestant or Catholic. The bureau said that if marriages urred "at random in respect to religion" only 56 per cent of American weddings would be between members of the same faith, while 44 per cent would be between those of different faiths.

Although the figures "suggest a major role of religious affiliation or preference in the selection of marriage partners," the bureau declared, "it is not possible to distinguish those cases in which one partner changes his religion to conform with that of the other."

Projecting the sample groups to the country as a whole, the results indicate that there are 44,397,000 children under 14 living in homes where both parents are of the same faith, and 4,148,000 in homes where there is a mixed marriage or where one partner has "no religion."

The survey showed that Catholic families are not larger than Protestant ones. It indicated that both Protestant and Catholic married couples have more children, proportionately, than Jewish families, and many more than families with "no religion."

In the nation as a whole, the results showed that 66.2 per cent of the population identify themselves as Protestants and have 68.8 per cent of the children under 14; some 25.7 per cent are Catholics with 26.5 per cent of the children; and 3.2 per cent are Jewish with only 2.5 per cent of the children.

## More Church Work for Mentally Retarded

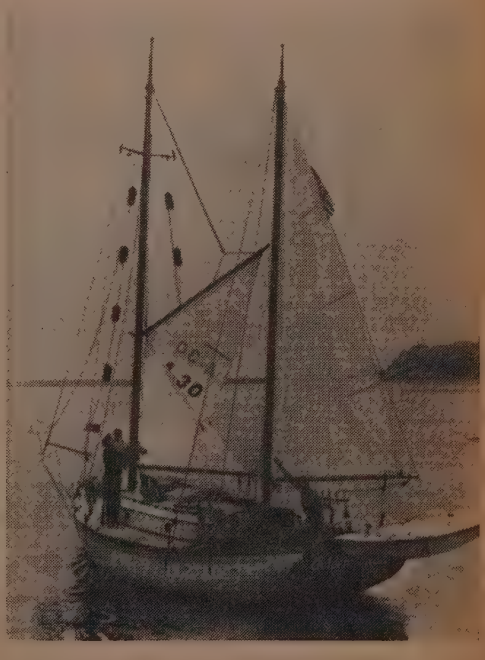
Increased service to mentally retarded and emotionally disturbed children was recommended by an Evangelical and Reformed Church committee in Chicago.

Members of the Church's Commission on Benevolent Institutions were told at their annual meeting that these two groups of children are "almost entirely left out of present-day child welfare."

The commission's committee on children's work urged "drastically needed specialized work" and an "over-all, rounded children's program" to meet the needs of the two groups.

The report, presented by Norman Bickham, superintendent of the Child Welfare Association, Hoyleton, Illinois, said more help should also be given the child "just released from a reformatory but not yet ready to return to his community."

Federation of all E&R children's homes, each of which now operates independently, was recommended by the committee. Such a federation, said the report, would "pool resources and ideas" and give backing "for the church to dare to start new projects according to community need."



PROTEST NUCLEAR TESTS—Four religious pacifists sailed on this 30-foot ketch from San Pedro, Calif., toward the U.S. Pacific Ocean area where nuclear weapons are scheduled to be tested in April.
—RNS Photo

## Peter, Ousted Hungarian Bishop, Has New Job

Dr. Janos Peter, ousted former bishop of the Trans-Tiscian District of the Hungarian Reformed Church, has been appointed first Deputy Foreign Minister in the Hungarian government, the Budapest Radio reported.

The station said Dr. Peter had been relieved of the post of president of the Hungarian Cultural Relations Institute to which he was named early in 1957.

Dr. Peter was forced to resign his bishopric in the fall of 1956 when leaders of the Reformed Church ousted Communist collaborators from key posts following the abortive revolt that October.

His resignation was demanded at an extraordinary assembly of Reformed clergymen during which he was denounced as "the worst kind of Stalinist." He had frequently been accused of being a Soviet agent and an "informer" against his fellow clergymen.

### A Christian Communist?

A member of the Communist-sponsored World Peace Council, Dr. Peter, who also served as vice-president of the Reformed Church's General Synod, was once quoted as saying that "it would be impossible for him to be a Communist." However, he added that one could be a Communist and a Christian at the same time and that Christianity and Communism can exist side by side.

The occasion was the Second Assembly of the World Council of Churches held at Evanston, Ill., in 1954. In a press interview, he claimed that Hungarian Christians were satisfied under the Communist government, and felt that Communism was compatible with their religion.

Dr. Peter served as secretary to former President Zoltan Tildy in 1945. At that time, he made several journeys to Russia and was reputed to have had the confidence of Stalin. It has been charged against him that he was responsible for the execution of Dr. Victor Csornovi, Hungarian Minister to Egypt, who was recalled and tried on charges of engaging in espionage for the United States.

In 1952, Bishop Peter was among some 50 "progressive" clergymen from Communist-dominated countries attending a "peace conference" in Berlin's Soviet Sector. He was quoted by Communist newspapers as stating that clergymen in Hungary could "live and work more freely than their colleagues in the Western countries," and that "our brothers in the West must be told there is no danger from the East for anyone."

Bishop Peter was the only representative of the Hungarian Protestant Churches when the Central Committee of the World Council of Churches held its 1953 meeting at Lucknow, India. In 1954, he was a Hungarian delegate to the Communist-sponsored World Peace Congress in Stockholm. In March, 1956, he was a guest of honor at a dinner given in Peiping by Kuo Mo-jo, chairman of the China Peace Committee. This was during a three-week visit to Communist China at the invitation of Chinese Protestant leaders.

Last year, Dr. Peter served as a member of the Hungarian government's delegation to the 12th session of the United Nations General Assembly in New York. Thanks to his background, he emerged as probably the most controversial figure at the Assembly.

NEW CHAPLAIN LEARNS ROPES—One of the ELC's most recently inducted military chaplains is shown inspecting the edge of a Navy destroyer's propellor at the Boston Naval Shipyard. He is LTJG Jesse W. Thompson, who entered the naval chaplaincy in November. The tour through the shipyard is part of the chaplain's training.

## Names in the News

**Dr. Paul Leo,** 65, professor of Testament at Wartburg Theolo Seminary, Dubuque, Ia. (ALC), suddenly on Feb. 10 while teachi class. Born and educated in Gern Dr. Leo served German parishes 1937, was imprisoned by Hitler d the war, and later emigrated t United States. He had taught at burg since 1950.

**Dr. Vilmos Vajta,** director o Lutheran World Federation's d ment of theology, is on a tour of American countries, lecturing pastor's meetings and theological naries. Because he is of Hung origin, Dr. Vajta will make s visits to Hungarian communities.

Two well-known Protestant bi will retire soon. **Presiding B Henry Knox Sherrill** of the Prot Episcopal Church will retire in N ber, 1958. He has been serving i office since 1947. Methodist **Bish Bromley Oxnam** of Washingto C. has announced that he will ret two years. A former co-president World Council of Churches, B Oxnam has been a leader in P tant ecumenical movements.

**Dr. Juraj Struharik** was recent stalled as bishop and head of the S Evangelical Lutheran Church in slavia.

**Dr. George Anderson,** a retire gustana Lutheran missionary, h turned to Africa on a special a ment under the British and F Bible Society. In the three years his retirement he has complete translation of the New Testamen Ilamba, one of the languages of ganyika territory. He will spe months in Africa completing the r of his translation before publi begins.

**The Rev. William Berg,** Direc Evangelism for the Augustana C was recently elected head of th theran Evangelism Council, a co organization of National Lu Council churches. Pastor Berg su Dr. Conrad Thompson of the E

**Charles W. Baas,** a Lutheran la has been named the 11th treasu the 142-year-old American Bib ciety.

## Within the ELC

### Academy Held

k-end "Academy on Christian and Occupation" was recently d by Vinje Church, Willmar,

ned to help laymen and wom- eciate their Christian vocation, demy featured the following : Dr. Howard Hong, St. Olaf hy professor; Mrs. Hong, fe; Morris Eide, carpenter; Dr. Anderson, physician; Professor Moe, the Waldorf College edu- faculty; Albert Quie, recently- congressman from Minnesota's strict; and E. I. Weiseth, metal- rker.

academy was patterned after parish meetings in Europe. Di- were the pastors of Vinje , the Rev. Paul Hanson and . Johan Thorson.

### in Reno

, Nevada, the divorce and gam- apital of the United States, now ELC church. Organized in 956, Faith Church in Reno re- dedicated its new first unit

on a hill, the new church well above the famous Harold's the Riverside and Mapes hotels, e gambling casinos of the town. ongregation, served by the Rev. Johnson, Jr., now numbers more 00 members.

o, famous for its divorce courts sinos, is advertised as the "Big- ittle City in the World." Popu- of the town is 50,000. In spite o's reputation for gambling, Pas- hnson maintains that the city is rable place to live and pointed ese facts to LUTHERAN HERALD: no has 40 churches. The schools r above average. Juvenile delin- y is of the lowest rate per capita city in the United States. There o teen-age gangs in Reno, no ic problems with the young peo- Of the 22,000 young people of oe County under 18 years of age, were only 395 referrals to the ile law enforcement agencies in "

### Summer School Set

The Lutheran Bible Institute in Seattle is planning its seventh annual summer school June 21-August 8. Five one-week units are being offered. Students may take as many units as desired.

Instructors this year include Pastors R. R. Bloomquist, C. Walden Hedman, Erman K. Lunder, and E. V. Stime. The final week is for pastors only. Other weeks are open to all interested.

### Lutheran Herald Honor Roll's Near 300 Mark

The addition of 12 more congregations brings to 296 the number of ELC churches that have adopted the honor roll plan of sending LUTHERAN HERALD into every home in the parish.

New honor roll congregations are:

Trinity, Hudson, S. Dak.—the Rev. E. J. Haanstad

Prince of Peace, Melville, Sask.—the Rev. J. A. Hesje

Ossian, Ossian, Ia.—the Rev. Einar Jorgenson

West Freeborn, Hartland, Minn.—the Rev. Burton A. Larson

Bethany, Windom, Minn.—the Rev. Robert Maland

First, Wittenberg; Immanuel, Tigerton; and Our Savior's, Elderon, Wis.—the Rev. Eugene L. Peterson

Milwaukie, Milwaukie, Ore.—the Rev. Lloyd P. Roholt

Our Redeemer's Edgeley, and Christ the King, Ellendale, N. Dak.—the Rev. Ralph S. Rusley

First, Mt. Vernon, Wash.—the Rev. A. E. Strandjord

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**NOTICE TO CONGREGATIONAL SECRETARIES**

**The Report of the Joint Union Committee, 1958, is being mailed to all pastors of The Evangelical Lutheran Church, to lay members of the general church boards, and to secretaries of all local congregations. Copies for the secretary are being sent in care of the pastor where there is a pastor, or direct to the secretary, if the name is on file in the General Secretary's Office.**

**Lay delegates to the General Convention should bring along to the convention the copy received by the secretary of the congregation, since the report is an official appendix to Part I of the Annual Report of the ELC. No additional copies will be available at the convention, so delegates must bring them from their local congregation.**

**Secretaries of congregations should check with the pastor to be sure to receive the congregation's copy. If not received, write to the General Secretary, 422 S. 5th St., Minneapolis, Minnesota.**

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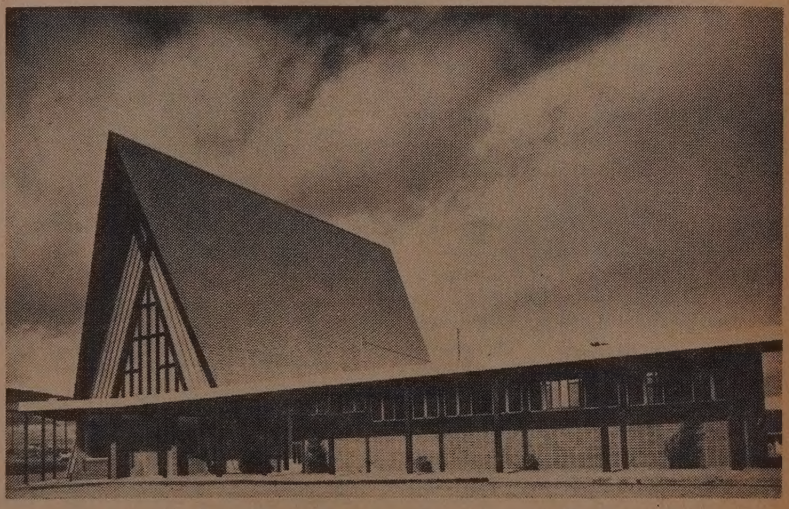
### Life Begins at 80

A chorus of singers, each more than 80 years old, has been organized at the Lutheran Home for the Aged in Madison, Minn. Mrs. Albert Molberg, wife of the chaplain of the institution, is director of the chorus. The group has performed for programs within the home.



**Faith Church, Reno, Nevada (see story at left)**

## People

**The Rev. James T. Ericksen** was installed recently as pastor of Burlington Church, Burlington, Wash. by the Rev. Arthur J. Knutzen, vice president of the Pacific district. Pastor Ericksen is a brother of the Rev. Frank Ericksen, a former pastor of the Burlington Church.

**The Rev. Richard Rem** has moved from his parish at Arkdale, Wis. to Larsen, Wis., where he serves Grace Church of Winchester.

**The Rev. Earl R. Weeks** recently announced his resignation from Trinity Church, Hayfield, Minn., effective Sept. 1. He has served the congregation for nearly 20 years, together with Evanger Church at Sargeant, Minn. The parish is now being divided, and a new pastor will be called for Trinity Church.

**The Rev. Chester E. Hoversten,** formerly of the Lutheran Free Church, is now serving Our Saviour's Church in Barnesville, Minn. He came to his new parish from a congregation in Moose Lake, Minn. which was a merged ELC and LFC congregation.

## Churches

**Windom, Minnesota**—The Bethany-Hauges parish voted recently to sponsor the Hjalmar Astrup family, ELC missionaries in South Africa.

**Ridgeway, Iowa**—A new parsonage for Orleans Church was dedicated recently by Dr. J. W. Ylvisaker, president of Luther College. The Rev. Alden Hvidston is pastor.

**Honolulu, Hawaii** — Ground-breaking ceremonies were held at Christ the King Church in February. A three-unit structure costing about $60,000 is planned. The Rev. Maynard Halvorson is pastor of this new congregation.

**Hoyt Lakes, Minn.**—Faith Church, the Rev. M. D. Hansing, pastor, was dedicated February 23 by Dr. A. E. Hanson, president of the Northern Minnesota district. Pastor Hansing was installed at the morning worship the same day. Other speakers at the dedication were the Rev. Jacob Stolee of Hibbing and the Rev. Raymond Brandt of Aurora, both of whom had served the Hoyt Lakes people before Pastor Hansing's arrival.

**Fairfield, Mont.**—The new parsonage of the Fairfield parish was dedicated recently by the Rev. Lowell Swantz, president of the Great Falls circuit. The Rev. David H. Larson is pastor of the two-church parish.

**Mt. Horeb, Wis.** — Three special memorial gifts were received recently by the Mt. Horeb Church in connection with a building fund canvass. Besides the gifts and pledges, which exceeded the goal for building, one family gave $25,000 for a new pipe organ in the projected church, another family gave a gift for an electronic organ in the educational unit, and a third family gave $27,000 toward the building of a memorial chapel. The Rev. Ruben Mostrom is pastor of the Mt. Horeb Church.

**Minneota, Minn.**—Dr. E. C. I son, president of the Southern sota district, dedicated a new pa for Hope Church recently. Th E. David Natwick is pastor.

**Menomonie, Wis.** — the Lit Creek Church founded in 1858 Rev. Laur Larsen, is beginn centennial celebration which w minate with observances in Au this year. The Rev. Gerald G interim pastor.

**Sioux Falls, S. Dak.**—First L Church has now entered its fou of a regular weekly television p The program begun by the for tor, Dr. Alvin Rogness, and co under the present pastor, th Robert Borgwardt, is telecast p.m. Sundays over three outlets in Sioux Falls, KDLO in Gard and KPLO in Reliance, S. Dak


Announcing the NEW E.L.C. Vacation School Course . . .

# God's Holy Law

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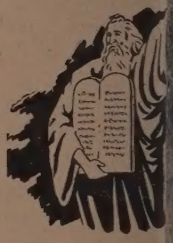

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## Obituaries

**v. J. Magnus Rohne,** ELC
d former teacher at Luther
ied in Phoenix, Ariz. on Feb.
age of 66 years. He was born
891, at Cranfill's Gap, Texas.
ded Clifton College, and was
d from Luther College in 1917
er Seminary in 1920. He also
the Th.D. degree from Har-
versity Theological School in
om 1923-32, he taught at Lu-
iege. Pastoral work included
Minn. (1932-40), and Terrace,
om 1940 until his retirement.
the author of "Norwegian
Lutheranism up to 1872,"
d in 1926. Funeral services
ld on February 22 at Bethel
Phoenix, Ariz.

**S. Boyd** died January 27 at
Ia. at the age of 84 years. He
December 29, 1873, at Roland
nt his entire life in the com-
Active in church life, he served
first treasurer of the ELC's
Union from 1919-30. Mr. Boyd
esident of the Story City, Iowa
Home since 1957. He had pre-
served on the board of this
nd was its first president. Sur-
nclude three sons, Robert, pro-
Luther Seminary; Donald; and
ne daughter, Mrs. T. E. Tollef-
d one sister, Mrs. John Mason,
of an ELC pastor in Monte-
Minn.

## Announcements

**rdia Seminary,** St. Louis, Mo., will
mmer sessions from June 24 to July
the first term, and July 2-25 for the
erm." A staff of 22 men, including
lecturers, will teach 31 courses in
or branches of theology for graduate
der-graduate credit. There will also be
courses in pastoral clinical training.
mplete information write the Dept. of
Relations, Concordia Seminary, St.
5, Mo.

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in Benson, Minn. Please contact the
hor Skeie.

## Want Ads

sale—"Preacher's Homiletic Commen-
32 vols. by various authors. Very good
ion. Price $40.00. Write the Rev. O.
augen, 1713 Walnut Drive, Cheyenne,

sale—27 black choir robes. $50.00 for
ou pay shipping charges. Write Shirley
se, Sec.-Treas., Immanuel Luth. Choir,
City, Iowa.

# Parish Conservation Service

**The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)**

## FOR SALE

### Farms

160-acre farm in E Minn. Modern home, dble garage; silo, dairy barn and sheds. Near Lutheran church; school bus rte; near good towns and beautiful lakes. Early spring possession. 553-1A

150-acre productive farm in Allamakee Co., Ia. House and barn equipped with REA and running water. 2 Lutheran churches within 3 mi. Priced to sell. 553-2A

160-acre improved farm in E Polk Co., Minn. 100 acres under cultivation. Black loam. 98 ft drilled well. Near Lutheran church and market. Schoolbus. 553-3A

65 acres dairy farm; good land; good bldgs; close to town. 553-4A

### Homes

New, all modern, year-round, 2 bedroom house; lake frontage. By hwy; near store, school, P. O., and ELC church. In W Wis. 553-5B

### Businesses

Dairy Freeze in SW Minn. Co. seat town. Steadily growing business. All modern equipment. Several Lutheran churches; prosperous community. 553-6C

Country grocery store, incl. stock and fixtures, in NE Ia. Living qrtrs above. Near Lutheran church and school. Ideal for middle aged couple. Priced reasonably. 553-7C

Small trailer and tourist court with camp ground in connection, near NW Wyo. city. Fishing all yr round. Price: $30,000; 1/3 down and bal. on easy terms. 553-8C

Excellent bargain, up-to-date drug store in Willamette Valley, Ore. Prosperous trade; Lutheran community. Reason for selling—old age and ill health. 553-9C

Hardware store, SE Minn. city of 1800. Nice stock, good business; nice apt. on upper floor. Rent or option to buy bldg. Owner retiring. Lutheran community. 553-10C

Business opportunities: meat market, fully equipped, living qtrs; 295 lockers. Price: $15,000. Small down payment. Modern gas station with lunch counter, modern dwelling in connection. Variety Store with over $7,000 net profit yearly. Owner retiring. in WC Minn. 553-11C

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393-acre farm, 290 tillable, bal. pasture. Near Moorhead, Minn. Lutheran community. 2½ mi. to ELC church. On mail and school bus rtes. Bldgs for beef feeding program. Livestock share lease. 6 room house with bath. Tenant to furnish machinery. Available April 1. 553-12A

## POSITIONS WANTED

Dependable woman with 1 child desires housekeeping position for 1 or 2 adults or for working widow or motherless home with 1 or 2 children, in congenial Christian home in Mpls. Can furnish references. 553-13D

Young lady wants position as receptionist or bookkeeper. Can furnish references. 553-14D

Woman desires position in a motherless Christian home. Can furnish very good references. 553-15D

Experienced farmer desires year-round work on a stock and grain farm in Mont. Married, has children. Prefers separate house and can furnish references. 553-16E

## HELP WANTED

Elderly man who loves children and is willing to do light duties in exchange for room and board in good Lutheran home. Small town in SE Wis. 553-17G

Married couple seeking good home wanted to manage chores on farm near Dodgeville, Wis. 553-18G

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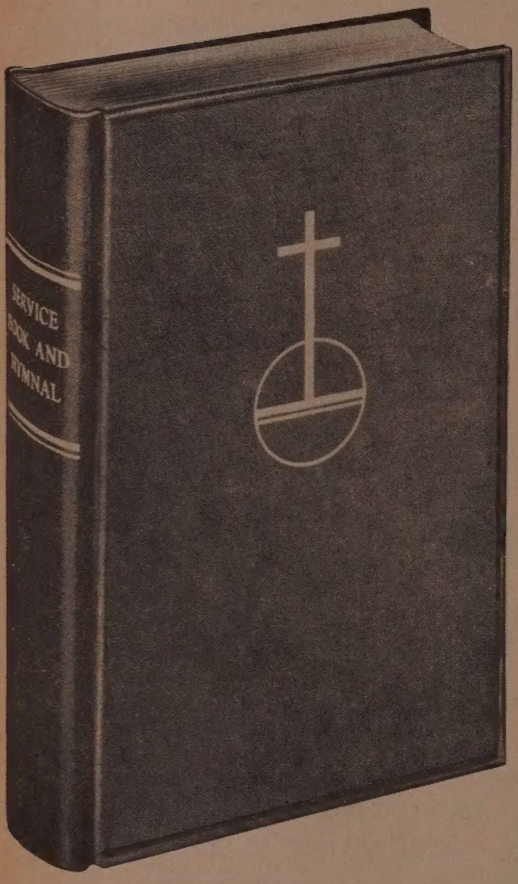


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